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NOTICES *relative to ſome of the* NATIVE TRIBES *of* NORTH AMERICA, *by* JOHN DUNNE, ESQ.—*Read May 3d,* 1802.

SECTION I.

I ANXIOUSLY availed myſelf of a favourable opportunity which occurred, to obtain ſome inſight into the real ſtate of the natives of North America. I knew from a thouſand ſources, that they hunted, and fought, and harangued, that they danced and ſung, and amuſed themſelves with various ſports; but I was at a loſs to know whether they were ſatisfied with thoſe exertions of their powers, or amuſed themſelves in their hours of leiſure, between the buſy acts of life, with exerciſes of memory, invention and fancy; whether they laughed and wept at fictitious tales as we do, and conjured up the forms of imaginary beings to divert and inſtruct them. Not content with ſeeing the bark of a Wigwam, and the outſide ceremonial exhibited to ſtrangers, I wiſhed to know what paſſed in its receſſes, and in the hearts of its inhabitants. My wiſhes were, in this reſpect, fully gratified by the friendſhip of a Miami Chief, who, adopting me according to their cuſtom, in the place of a deceaſed friend, by whoſe name I was diſtinguiſhed, entered warmly into my views, and gave me his confidence. I have derived from him a great deal of information relative to his countrymen, which I at leaſt think intereſting. For the preſent, I ſhall confine myſelf to notices reſpecting this friendly chief, and ſome of the works of Indian fancy, which

which he communicated, with the addition of a few general remarks upon Indian language. In the examples I have ſelected for the view of my friends, I have preſerved, the incidents with fidelity, as he related them, but unleſs I could repreſent them on paper with the united powers of an actor and an improviſatore, an actor too, that extends his imitations even to animals, it would be impoſſible to give an idea of the expreſſive effect of his relations. The chief I ſpeak of, is the celebrated Tchikanakoa, who commanded the united Indians at the defeat of General St. Clair; an uncommon man, for with the talents and fame of an accompliſhed warrior, he is the uniform ſupporter of peace and order, among five or ſix tribes who put their truſt in him; ſimple, wiſe, temperate, ardent in his purſuits; ſpeaking different languages eloquently; attached to the hereditary chief of his tribe, whom he ſupports though he might ſupplant; preſerving his dignity among the vulgar of every rank, by a correct reſerve; to his friends, as it were, unembodied, ſhewing all the movements of his ſoul, gay, witty, pathetic, playful by turns, as his feelings are drawn forth by natural occaſions; above all things ſincere. Such is the outline of the character of that nobly endowed Indian, who gratified my curioſity by recitals of the tales and fables of his countrymen, of which the following are a ſpecimen. While the weapons, dreſſes, and trinkets of theſe people find their way into our cabinets, theſe ornaments drawn from the Indian wardrobe of the mind, the dreſſes in which they exhibit the creations of their fancy, may by ſome be thought not uncurious.* The North American Indians have no other, for far to the ſouthward of the Miſſuri, as I have been informed, and from thence to the Northern Ocean, they have no idea of poetry, as it derives its character from rhime or meaſure. Their ſongs are ſhort enthuſiaſtic ſentences, ſubjected to no laws of compoſition, accompanied by monotonous muſic, either rapid or ſlow, according to the ſubject, or the fancy

* These are Miami tales and fables. Mr. Kirwan, our learned preſident has ſhewn me a paſſage in Mr. Gibbon, where that writer expreſſes himſelf with enthuſiaſm, on the ſubject of an original Iroquois tale.

fancy of the ſinger. Their apologues are numerous and ingenious, abounding with incidents, and are all calculated to convey ſome favourite leſſon. Their tales too, generally inculcate ſome moral truth, or ſome maxim of prudence or policy. I recollect one where the misfortunes of a great chief are ſo linked with his vices, and wind up ſo fatally at laſt, that a man of worth whom he ſought to oppreſs, is by his own agency, made the inſtrument of his deſtruction, and eſtabliſhed as his ſucceſſor. The private virtues of this ſucceſſor, particularly his reſpect for the other ſex, the want of which was the great vice of his predeceſſor, is made the foundation of his fame, and of the proſperity which attended him through life. This is one of the tales of the women. Another is addreſſed to the youth, teaching them how to avoid or overcome thoſe often fatal panics to which unforeſeen accidents in the woods expoſe young hunters; this is done by enumerating the terrifying appearances moſt likely to occur, and accounting for them in a natural way. In another, the particular duties of women are enforced, by ſhewing how certain women who deviated from ordinary rules, were perſecuted by the Manitoo of the woods; in the progreſs of which, they are made to owe their ſafety, in various trials, to ſome particular act of female diſcretion or delicacy, which they had before neglected.

The Indians have their Circe* as well as the Greeks, ſhe is very ſeducing, and the fate of her votaries very terrible; the ſtrokes of the pencil, by which ſhe is drawn are maſterly, but the tales reſpecting this lady are only calculated for the ears of the men. This people, worthy of a better fate, are gradually degenerating and waſting away; I have ſeen an Indian nation already ſo degraded, that it cannot produce a ſingle orator. Half a century will efface their beſt peculiarities, and ſo multiplied are the cauſes† of their decline, perhaps extinguiſh them altogether.

" The

* Vide poſt Fabulam Sect: 5. luci datam.

† The epidemic ſmall-pox mentioned by Mr. Hearne, in his Journal, carried off the year the French took poſſeſſion of the ſettlements in Hudſon's Bay, *one half of the whole Indian*

"The dark cloud from the eaſt, (the ſtrong painting of the Miami chief), daſhing againſt our coaſt, burſting on our ſhores, and at length drifting its rack in broken, but ſtill ſpreading and advancing maſſes, over our land, has not only deſtroyed whole nations of Indians, but has cankered and withered and blaſted whatever is left that bears the Indian name." If it be true that a taſte for pleaſures not merely ſenſual refines thoſe ſenſibilities that conduct to the extremes of happineſs or miſery, perhaps the ſlight view I have given in the following pages, of the innocent amuſements of the Indian people, may furniſh an additional motive to treat them with humanity.* The only excuſe for the harſh dominion

Indian population in North America, from the Miſſiſippi to the moſt diſtant North, ſome tribes, as I am credibly informed, were left without a man, the enſuing years, many of the women and children, who had eſcaped the diſeaſe, periſhed by famine. In a few years the boys of thoſe tribes, who had ſuffered moſt, arrived at an age which enabled them to hunt; this firſt put an effectual ſtop to the deſtruction by famine. The Indian chief who is ſaid by Mr. Hearne to have put himſelf to death, on hearing that the French had taken poſſeſſion of the Engliſh forts, did end his life by ſuicide. But the cauſe of his deſpair was the loſs of his wife and children, all of whom periſhed by the ſmall-pox. This is one of the very few miſtakes which occur in Mr. Hearne's moſt excellent narrative, faithful in deſcribing manners. It is, however, poſitively aſſerted by many of thoſe Indians who accompanied him to the northward, that he never ſaw the Coppermine river, but ſtopping with the women, when his male companions declared their determination to exterminate the Eſkimaux, remained till the return of the war-party, and took his account both of the ſituation of the river, and the particulars of the maſſacre, from their narrative.

* I do not mean to exaggerate any thing, nor to play the rhetorician on the philantrophiſt; the perſecutions of Spain, I know have ceaſed, the benefits of the other powers bordering upon theſe retiring tribes, flow towards them, however unadequately, with benevolent and ſound intentions. Their vexations now ariſe from individual injuries, the conſequence of ill executed laws, their internal evils from the inadequacy of their conſtitutions to their preſent exigencies, from their confined territory, from deep rooted miſchiefs long ſince introduced and ſtill in operation. The tribes of the coaſt, ſuch I mean as have not entirely periſhed off the face of the earth, are diſperſed like wanderers.

If

dominion aſſumed by man over the brutes, is that the ſtroke which deprives them of exiſtence, is neither painfully anticipated nor long the ſubject of ſurviving regret. It is far different with the Indian, his an-

 ticispations

If we take the Delawares for an example, unhouſed by what is called compact, we ſhall find one miſerable band hiding their misfortunes among the Senekas; another has found ſhelter among the Mohawks; a third has taken refuge among the diſtant Miamis of the lakes; while a fourth has been compelled to ſeek out a home on the weſtern banks of the Miſſiſipi. Little more than a century ago, the fertile territory of Pennſylvania, was their undiſputed inheritance. I do not mean to arraign the juſtice, or the ſovereignty of cultivators; nor to impede the aſſertion of their prerogative claims. From the mode of that aſſertion, however, the extinction of the native tribes without *an active interference* is become inevitable. From what quarter can we expect this neceſſary aid more naturally, than from the generoſity of Great Britain? from the humanity of that younger nation of Britiſh origin, which has divided her reſponſibility in the weſt? from the juſtice of the high minded relenting Spaniard, at length liſtening to the voice of nature? With a view to relief, there are two claſſes of Indians to be conſidered, thoſe who touch upon the European ſettlements, and thoſe who are more remote. With reſpect to the firſt of thoſe claſſes, the evils to be conſidered are, 1ſt, the neceſſary ſcarcity of peltry, and veniſon, that is to ſay, of food and clothing, from the reſtricted hunting grounds, and the effect of a neighbouring unimparted cultivation. 2dly, the private aggreſſions and unwarrantable uſurpations of Indian territory, and that whole detail of reciprocated crimes, practiſed between corrupted Indians, and unprincipled adventurors, that harraſs the frontier. 3dly, the internal diſorders, murders, and depopulation, which ariſe from intoxicating poiſons ſupplied to the Indians. 4thly, the defective powers of the chiefs and fathers of the tribes, to reſtrain crimes and irregularities, which a corruption of morals has introduced or augmented; 5thly, the dreadful ravages of contagious ſmall-pox, fatal to the Indian nations beyond any former examples. To diminiſh theſe evils, requires much patient conſideration; and in executing the plans, a humane attention muſt be paid to Indian prejudices and cuſtoms. To me it ſeems obvious that the effectual introduction of the plow, the ſcythe, the ſheepfold, the hardy living hog, are with reſpect to ſome of theſe tribes of primary neceſſity. Inoculation practiſed by a few young and active phyſicians, choſen with humane hearts, a ſpirit of enterprize, a contempt of luxury, and a capacity to acquire Indian languages might eaſily be taught to the Indian doctors, who are often men of talents and diſcernment, and would ſoon become hallowed as an Indian rite. As a ſecondary object could there be a more effectual mode of acquiring a knowledge of Indian remedies, indiſputably valuable? and extending the empire of the natural hiſtorian? In aid of the execution of wholeſome laws, for preventing a corrupting or predatory intercourſe between the white and red caſts, and

the

ticipations are terrible; he ſees his approaching ruin, he ſees it appalled; it haunts him in his ſolitude, it fills him with bitterneſs when he beholds his devoted children. The tales of his anceſtors recall its firſt diſtant approaches. The ſound of the axe in the neighbouring foreſt tells him it is at hand! Under circumſtances ſo aweful, I was anxious to ſnatch up a few ſlight memorials of this people, before their fate ſhould be finally ſealed. It is a part of the deſtiny of an unlettered people, to write their memorials with the pen of a ſtranger. They have no alternative, imperfect repreſentation, or blank oblivion.—But of whom are we ſpeaking? who are theſe evaneſcent tribes? and in what claſs of created beings is poſterity to place them? aſk the *Abenaki*, (whom the humanity of our government ſtill ſuffers to remain on the coaſt) he will tell you, deſcribing himſelf by the name of his nation, that he is *the Man of the land;* aſk the Illinois, he will tell you boldly, he is *Inini* (ſometimes pronounced Ilini) *the man*; aſk the Iroquois, he claims to be *onghi onwi*, *the real man*; aſk the numerous nations, who ſpeak the Algonquin tongue, their pretenſions advance, for they aſſert they are *Niſhinapek* (their common name) *doubly men;* aſk their Spaniſh neighbours, they call them *Barbarian infidels*; aſk the American frontier ſettler, (whom they ſtile *Kichimucoman*, literally *Long knife*) by him they are denominated *Savages*, the Canadian too affirms ce ſont *des Sauvages*; aſk the Paus, the Raynals, and thoſe other wiſe men of Europe, who without ever having ſeen the ſmokes of an Indian village take the trouble, at three thouſand miles diſtance, to dogmatize and write volumes upon their nature, powers, and capacities, phyſical, moral, and intellectual; theſe great men will tell you they are *an inferior race of men*. To what opinion ſhall we hold? what conſtitutes a man? what energies entitle him to rank high in his ſpecies? If a well organized brain, a boſom ſtored with natural feelings

the too eaſy ſupplies of intoxicating poiſons, clear lines of demarcation, (including a ſpace of neutral territorry between the ſettlers frontier and the boundary of the native) would be a uſeful meaſure of precaution. With reſpect to thoſe tribes, which are not yet preſſed upon by the advancing tide of population, teach them inoculation to meet epidemic infection, and leave them to nature.

feelings and affections, if a body active and enduring, a paſſion for ſports, a love for manly pleaſures, if contempt of danger, the firm graſp of friendſhip, the fire of eloquence, the devotion to a country, if the combinations more or leſs varied of theſe active, heroic, and ſocial virtues, are the characteriſticks of a man, I do from my ſoul believe the Indian teſtimony; *the man of the land* is *a man*, a *real man*, and not of that *inferior race of men*, conceived by the philoſophers. Obſerve too at what time this eſtimate of Indian talent is made, while the Indian is yet in his infancy, and in the griſtle; with a ſcanty agriculture, no paſtoral riches, his reſource the wilderneſs: leſs advanced in the paths of civilized life, than the half-lettered Greek tribes, when they firſt united under the banners of Agamemnon; thoſe very tribes who a few centuries afterwards replaced the names of Achilles, Ulyſſes, and Neſtor, with thoſe of Epaminondas, Plato, and Homer. I have named Homer but certainly without any profane alluſion, the ſimple reductions here communicated are the firſt dawnings of genius; ſuch tales and fables as might have paſſed current at the ſcæan gate, or beguiled the hours at the ſhips, or under the tents at the Scamander. Though the age of Homer would have diſclaimed them, may they not reſemble the amuſements of the age of Homer's heroes, the precurſors of Homer?

SECT. II.

THE SOLITARY HUNTER,

A SERIOUS TALE OF THE INDIANS.

A certain man ſeparated himſelf from the ſociety of his fellows, and took up his abode in a deſart place, in a remote part of the wilderneſs. His practice was to hunt by day, and to retire at night to his ſequeſtered wigwam. He kept a brother the only one of his race with whom he had any connection, confined in a gloomy cave, which he had hollowed out

for his priſon, cloſe adjoining to his own habitation. Him he viſited every night, merely to impart a portion of food, ſufficient to continue his exiſtence, and immediately after, without any conſoling diſcourſe, to mitigate the rigour of his confinement, ſhut up the entrance of the cave, covered it with leaves and bark, and retired. This unfortunate brother, from having his hair of a fiery red, infectious to the touch, was known among the men of his nation by the name of the red man. After purſuing this ſavage life for many winters, its unbroken uniformity at length proved ſo irkſome to the ſolitary hunter, that he reſolved to procure himſelf a female companion; and having firſt provided his brother with a ſufficient quantity of water and dried veniſon, to ſatisfy the calls of nature, during his abſence; he ſet out to realize his project. After a journey of many moons, he diſcovered by the ſmokes that he was in the neighbourhood of a village. He approached it, but declining to preſent himſelf at the houſe of council, he ſtopped at a remote hut ſeparated from the other habitations by intervening trees, where finding a ſolitary woman, he entered, and was received in the houſe of a widow. She preſſed him to ſeek the uſual reception of ſtrangers, by repairing to the village, but he told her it was his deſire to remain concealed; and preſenting her with ſome deer's fleſh, which he had brought with him for his nights ſubſiſtence, he abode there. Ere the morning was yet grey, he aroſe and departed, and returned after the cloſing in of night, with a deer which he had killed. A portion of the fleſh he reſerved for their domeſtic uſe, the remainder he informed the widow ſhe might diſtribute among her friends, taking care to conceal the cauſe by which, inſtead of receiving contributions, ſhe was enabled to beſtow. The next morning, he having departed as before, the widow repaired to the village and preſented her veniſon to the wife of the chief who was her relation, but without communicating the ſecret. In the evening her gueſt appeared, bringing with him two deer of extraordinary excellence. Having power to diſpoſe of them, ſhe the next day (the ſtranger having left her as before) carried her preſents to the village. Attention was now awakened to the ſource of the widow's wealth, ſhe declined to ſpeak aloud, but gave it to be underſtood in whiſpers by the women, that a great

great hunter, whom ſhe was bound to conceal, who appeared to come from ſome very diſtant country, was the providore of her bounty. The preſents of the widow encreaſed from day to day, till at length their magnitude excited the curioſity of the whole nation, whoſe joint efforts ſcarcely equalled the ſucceſs of this ſingle hunter, notwithſtanding their ſuperior knowledge of the beſt hunting grounds. In converſation the ſtranger had intimated to his friends that he was unmarried, and deſirous to procure himſelf a wife; this too was communicated as a ſecret: and at length, as the chief of the village had a daughter to beſtow in marriage, and the extraordinary virtues of the ſtranger offered an advantageous alliance, it was reſolved to invade his ſolitude at the widow's houſe, and draw him into ſociety. The ſon of the chief ſought and obtained his acquaintance, he ſuffered himſelf to be entreated, and at length yielded to the repeated entreaties of his friend, to become an inmate in the chief's family. He there ſaw the chief's daughter, he found her poſſeſſed of thoſe qualities which engaged his affections; returning one day from a ſucceſsful chace, he communicated his wiſhes of an alliance to her brother, who without heſitation gave him his ſiſter.* The feſtivities attending the marriage were long continued. The feaſts were provided by the exertions of the ſtrange hunter, who never failed to return from the foreſt, richly provided with game. Thus the moons rolled away. At length the ſtranger thought of his return. His wife's family oppoſed it in vain, his wife followed him reluctantly. Arrived at the abode of her huſband, ſhe found it the ſeat of ſolitude, his days were paſſed at the chace, the ſhades of the night always preceded his return, and her melancholy and apprehenſion were encreaſed, by obſerving that uniformly after their repaſt, her huſband, as if by ſtealth, carried with him the tongues and marrow of the animals he had killed, and after a ſhort abſence, during which he diſpoſed of them in ſome unknown place, returned

* The Indian brother almoſt excluſively makes his ſiſters marriages, as he is beſt acquainted with the character and accompliſhments of the young men of his nation with whom he paſſes his life, this taſk devolves on him with evident utility,

turned. By his command ſhe abſtained for ſome time from gratifying her curioſity by following his ſteps upon theſe occaſions. At times when ſhe ſeemed to be aſleep, to try her, he would call out, "your bed is on fire". He had obſerved, and was ſatisfied by her obedience. At length ſtealing after him unnoticed, ſhe ſaw with horror the barriers of the priſon removed, and had juſt ſtrength enough left to regain her place, when her huſband returned; he perceived her agitation, he ſuſpected the cauſe, and with a voice and look of rage, in dark ſpeeches inſinuated the fatal conſequences of diſobedience to his commands. She paſſed the night ſleepleſs, the day relieved her from her conſtraint by the accuſtomed abſence of her huſband. Horror however ſo far overpowered her that ſhe had not courage to ſtir abroad. He feigning to go to the chace as uſual, ſtopped at a ſhort diſtance from the wigwam, where he continued motionleſs during the whole day, with his eyes rivetted on the entrance of the cave. Seeing night arrive without any ſteps approaching it, he conſidered his ſuſpicions as unfounded; and returned home at the uſual hour, for the firſt time announcing an unſucceſsful chace. His compoſed looks beſpoke confidence and inſpired it, and the next day after a night of repoſe, he took his accuſtomed courſe with his accuſtomed phlegm in purſuit of his prey. His wife's curioſity now overcame her terror, and ſhe obeyed its ſuggeſtions by approaching the ſpot, where by the glimmering light of the fire ſhe had ſeen her huſband deſcend. As ſhe removed ſome of the looſe bark and leaves, the ſound of her feet upon the hollow ground, rouſed the half torpid ſenſes of the ſubterraneous inhabitant and drew forth his groans. The voice ſeemed human; ſhe approached nearer, the voice was human. She removed the bark which covered the mouth of the cave, and beheld a wretch whom ſhe ſoon recognized for a brother. She learnt his ſtory, ſhe wept over his ſufferings, ſhe adminiſtered to his wants, her converſation like a charm gave him new exiſtence, and imparting relief ſhe found conſolation even in this cave of darkneſs. When evening approached the bark and leaves were replaced, and the ſeparated wretches now added to their former griefs apprehenſions for each other. The tyrant returned, his ſuſpicions were not awakened. From day to day,

day, with freſh delight, the intercourſe of the ſufferers was renewed. Having gained ſtrength, the emaciated priſoner was at length induced to clamber up the ſides of his cavern, to enjoy the warmth of the ſun. His ghaſtly looks and matted hair engaged the humanity of his ſiſter. She ſeparated the clotted knots with which his locks were entangled, and removed the clammy concretions that mantled on his forehead; he returned to his abode of darkneſs, relieved by her kind offices, and ſhe awaited the approach of night with redoubled apprehenſions. Her huſband returned, he ſurveyed her by the light of the fire, he ſcrutinized her looks, he examined her trembling hands; he obſerved her fingers ſtained with an unuſual red; ſhe ſunk down in an agony of deſpair. She was only rouſed from it, to behold the ſevered head of her brother, the victim of her kindneſs, in the hands of his murderer, ſuſpended by his long red hair, and yet palpitating with life. She inſtinctively ruſhed forward to the ſpot; the murderer vaniſhed, terrified by the approach of a woman. The air reſounded with his ſcreams. The moon as he fled, diſcovered his frantic and ſavage courſe through the clearings of the woods, till at length he was buried in the thickets. There ſtill might be heard the reſoundings of the trees, which he wounded as he paſſed along with the brandiſhed head. He at length ſtruck a hollow tree, the object of his ſearch, when hurling the head with its fiery treſſes, to a great height in the air, with a well-directed aim, it was lodged in its deſcent in the trunk of an ancient oak hollowed by lightning. He then with wolf-like yells, announced his approaching change, and adding to his nature what alone was wanting, the ſhape and figure of a wolf, took his range with the other beaſts of the foreſt. The extreme of torture with which his wife had been harrowed, abated by degrees in its agonies, as ſhe lay extended near the body of her brother; till exhauſted by ſuffering, ſhe gradually ſunk into repoſe. She awoke compoſed; the objects around her renewed her tortures. The ſame inſtinct which led her to the ſpot at firſt, now forced her to abandon it; and ſhe ſought a ſhelter from the horror it preſented, in the deepeſt

receſſes

receſſes of the woods. The ſenſe of pain from the wounds of obſtructing brambles firſt rouſed her, the frownings of the ravines and precipices awed her, the weakneſs produced by fatigue and hunger ſucceeded in recalling her diſtracted thoughts to the contemplation of her ſad condition. Thrown on a bank, exhauſted and hopeleſs, a diſtant noiſe attracted her. As it ſeemed to break in articulate ſounds, ſhe turned round towards the quarter from which it proceeded; ſhe liſtened; ſhe aroſe; ſhe advanced; ſhe pauſed; ſhe advanced with a precipitated ſtep; and recognized the voice of her wretched brother. The ſurprize operating on her enfeebled mind, ſhe forgot for the moment the dreadful cataſtrophe ſhe had juſt witneſſed, and believed him ſtill alive, unmutilated. Her illuſion was deſtroyed by hearing a narration of the melancholy truth. The voice from the hollow oak, directed her where to find berries. She ſat, and was refreſhed. She aſcended to the hollow of the tree, where the head was encloſed, and letting down a cord of twiſted bark, drew it forth with a mixture of horror and delight. She placed it in her boſom: it became her counſellor: it purveyed for her ſubſiſtence: it directed her courſe: it indicated her places of reſt. When they halted, ſhe placed it in ſome elevated place, on a bed of moſs, where it ſeemed to taſte repoſe; when they journeyed, its conſolation charmed away fatigue: and it watched over her during the ſeaſon of darkneſs. Its power among the foreſt-tribes was wonderfully manifeſted. By the directions it gave her, ſhe placed it upon ſome ſtock or decayed branch, in the neighbourhood of thoſe beaten paths, by which the deer and Caribou are accuſtomed to paſs. Its imitations of their calls invited their approach. A powerful faſcination drew them to the ſpot. And the victim marked out for a repaſt, fell inſtantly dead, penetrated by the glances of the head, each one of which had the power to kill.

The ſtorm was now paſſed over, and a better world ſeemed to open through the ſeparating clouds. The wants of hunger ſupplied, the fears of danger baniſhed, and a compoſure hitherto never experienced by this woman ſince her marriage, rendered her ſituation comparatively enviable.

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It however, fell far ſhort of the fancied charms of ſociety, heightened by privation, and almoſt preſent to her ſenſes. The cheerful buzz of the village, the labours of the field ſweetened by the converſe of her companions, love, friendſhip, the endearing domeſtic ties, the ſports, the paſtimes, the thouſand delights of ſocial life, all ruſhed upon her mind, now relieved from the preſſure of urgent ſuffering; and rendered the uniformity of her mode of living at firſt irkſome, and in the end inſupportable. She could not conceal her diſtractions from her quick-ſighted companion. He endeavoured to amuſe her by varied converſation, by recitals of adventures real or imagined; he furniſhed her with the moſt palatable food; made her drink from the ſweeteſt ſprings; and led her through the faireſt tracts of the foreſt; but all was in vain. Did he ſhew her the beauties of the wilderneſs, ſhe was blind; did he warn her of the dangers of the frequented village, he ſpoke to the winds. Finding her thoughts diſtracted almoſt to the pitch of alienation, he reſolved to indulge her in her wiſhes. And bending their courſe towards a place of human reſort, (which they did under his guidance,) he found by degrees her uſual compoſure return. He availed himſelf of the change to impreſs her mind with what he deemed three neceſſary truths, that his councils were eſſential to extricate her from the perils which might await her; that ſhe ſhould avoid too ſtrict a connection with ſeeming but untried friends; and above all, that ſhe ſhould conceal his head from the view of all mortals; upon the obſervance of which laſt injunction more eſpecially, the fate of both depended. She claſped the friendly head ſtill cloſer to her boſom; and aſſociating it with her heart, proceeded firſt by doubtful, and then beaten paths, through opening foreſts of ſweet maples, ending in cultivated fields covered with corn, to the centre of a ſpacious village, where every thing ſhe had dreamt of ſeemed to be realized. She was accoſted with kindneſs by the inhabitants; ſhe was offered refreſhment, and accepted it; the kindneſs of her cementing manners engaged the affections of ſome of her own ſex; who, after ſome moments repoſe, led her to a numerous aſſembly, before one of the war-chief's houſes, where the women were engaged

in play; ſhe reſolved merely to gratify her curioſity, by obſerving the players, who had already ſo far proceeded, that the intereſt was become lively; ſome of them having loſt their girdles, broches, rings, and other ornaments. Obſerving that the game was familiar to her, ſhe deviated from her reſolution ſo far as to ſtake ſome trinkets, which ſhe ſtill found hanging about her, on the ſucceſs of the female friends who had ſo kindly conducted her to the place: till, entering with warmth into the paſſions of the players, ſhe ſat down in the circle, and became herſelf one of the moſt conſpicuous.* She reſolved however, to indulge herſelf only for a moment; but finding her firſt attempt unſucceſsful, and wiſhing to repair it, as ſhe was preparing herſelf for a ſecond diſplay with redoubled ardor, ſhe diſengaged her mantle ſo far as to diſcover the fatal head. All was now murmur and aſtoniſhment. She aroſe in confuſion; the head dropped from her boſom. She in vain attempted to regain it. Down the declivity of the hill it deſcended, rolling on with an increaſed rapidity, till it was received into the river that flowed below. There again her frantic exertions to recover it, proved ſtill unavailing. For by thoſe who anxiouſly contemplated the ſpectacle, the head was obſerved, as ſhe approached it, gradually to aſſume the form of a bird ſince ſeldom ſeen, ſave as the forerunner of calamity, whoſe duſky plumage is ſurmounted with a tufted crown of red feathers: while the unfortunate purſuer became herſelf transformed into that ſpecies of waterfowl ſince vulgarly denominated the black-duck; a ſpecies ſo deſpiſed, that it is never ſought after but to be devoured as food,* and that only in ſeaſons of extreme famine.

SECTION

* The women have ſeven different games of chance or ſleight, which they practice; among the ſedentary games the moſt common is a game of chance with peach or plumb-ſtones, party-coloured by art.

† The beak, claws and feathers of the eagle, the hawk, the raven, and other birds, furniſh the Indians with diſtinctive badges, to which they attach their good fortune, their inſeparable companions in battle, and which they call Implements of war. The ſpoils of

SECTION III.

THE FOXES,

A COMIC FABLE OF THE INDIANS.

The red fox and his kinſman the grey fox, entered into a treaty to hunt together, and it was agreed they ſhould divide their labours. The grey fox was to provide for accommodation, and the red fox was deſtined for the chace. The red fox, knowing the country through which they were to paſs, inſtructed his aſſociate in the following manner. "As you proceed, you will obſerve, after a ſhort day's journey, "a plain bounded by ſome hills which lie towards the eaſt; there you are "to ſtop for the night, make your encampment, and await my coming." They then ſeparated, each purſuing his particular deſtination. The red fox, after a ſucceſsful days hunting, repaired to the place of rendezvous, but miſſing his companion, turned back to meet and bring him forward. He found him after a long march, encamped at a ſhort diſtance from the place of their departure, on the ice, in the midſt of a lake, in a ſituation deſtitute of wood, water and ſhelter. The grey fox excuſed himſelf by the difficulty of the country, which made the ſhort diſtance appear conſiderable; the ſnow concealing the ice, he took the lake for a plain; and the high banks to the eaſtward, the only thing like hills in ſight, tallied with the directions he had received. The red fox ſmiled at his ſimplicity, and the other promiſed to be more attentive for the future. "To-morrow night," ſays the red fox, again inſtructing his companion, "we ſhall take up our abode in a ſnug wig-"wam, in the midſt of the foreſt, to the eaſtward of the mountains, "proceed

of the black duck are probably not reſorted to for this purpoſe, as being a bird of ill omen. The bird they moſt deſpiſe is the turkey-buzzard, of the eagle's ſize, but utterly unwarlike.

" proceed ſecurely by the blazed path, and have every thing ready " for the evening." Early the next morning, the grey fox took his departure following the path very diligently, till he came to a place where the fires of the autumn had been buſy. After deliberating whether he ſhould ſtop, and wait for further directions, he took the reſolution to proceed, and after croſſing the burnt tract, over aſhes and embers, luckily fell upon the blazed path on the other ſide. This led him to a hunting encampment. From the ſmoke he took it to be inhabited, or but lately deſerted, and reſolved in ſuch a doubtful caſe, to venture on nothing without the advice of his friend. The red fox having reached the wigwam, was again diſappointed in not meeting his aſſociate. He travelled back along the blazed path, and after a tedious march, found him in a hollow tree, nearly oppoſite the encampment. He perceived at once that his friend had miſtaken the hunting camp for a wigwam, but it was now too late, and he was too hungry to turn back, he therefore began to reconnoitre. He looked through the crevices of the bark, and perceived a quantity of veniſon hung up in a ſtore-hut, the door of which was cloſed. The light of the fire in the adjoining hut ſhining through an opening in the common partition, diſcovered an old man employed in preparing ſupper for the hunters, who were not yet returned; a ſide of fat veniſon hung upon a peg near the place where the old man was ſitting. If he broke open the door of the hut, where the hoard was depoſited, the noiſe would create an alarm, which might endanger his being taken; if he attacked the inhabited hut, the danger was more imminent: he reſolved upon his plan. He repreſented the attack of the old man to his companion, as a thing without hazard; " ſeize him by the throat," ſays he, " while " I carry off the veniſon, and when you have throtled him to your " ſatisfaction, follow me." The grey fox wiſhed by a courageous exploit, to retrieve his late errors. He attacked the old man boldly; ſurprize at firſt gave him the advantage: they rolled on the floor, in a ſort of worrying warfare, till the poor fox, finding he was likely to get the worſt of it, by his ſuperior agility with the help of the little

breath

breath he had left, got out of his antagoniſt's clutches half ſtrangled. So ſoon as the war was waged, the red fox without obſervation broke open the door of the other hut, and by the time the battle was ended, had ſucceeded in conveying away ſeveral carcaſes of veniſon, and the ſide of a fat bear. He rewarded his grey friend now by the loſs of his long fur in many places turned white, with a part of the ſpoils, after which they retired to reſt. In the morning finding upon calculation that the rich ſtore of proviſions he had acquired, would laſt him individually a much longer time than if it were reſorted to as a common hoard, by two conſumers, he put an end to the treaty: and the grey fox took his leave, indulging reflections on the nature of red foxes and hunting treaties, till the night overtook him, hungry and exhauſted. He was then on the margin of a lake, where he obſerved men's tracks in the ſnow; theſe conducted him to a hole in the ice, where the neighbouring inhabitants had ſet a fiſhing net. Curioſity led him to examine what ſucceſs theſe people were likely to have, and having drawn up the net, ſecured the contents, replaced it, and loaded himſelf with as many fiſh as he could carry, after having devoured as many as he could eat, he returned by the ſame way, taking care in his return, as he had done in deſcending, to march in the men's tracks, and make no fox-impreſſions in the ſoft ſnow. After depoſiting his ſtock, preparing to go to reſt, he was accoſted by a wolf; who led by the ſcent, aſked him how he came by his fiſh, as he had all the indications of having made a wonderful great fiſh-meal. "Brother wolf," ſays the fox, who was afraid of his hoard, "come along with me, and I will ſhew you how you may do as I "have done. You have only to go to the hole in the ice, to which "theſe tracks will conduct you; ſit down on the hole; you are pro-"vided with a much finer tail than mine; thruſt it deep into the water, "and continue there motionleſs for ſome ſpace of time; the fiſh will "at length begin to take hold; and as ſoon as you find by the weight "that you have a ſufficient number attached, ſuddenly draw up your "load, and you will have a rich repaſt; by this method I took almoſt

"as

" as many as I could eat in a ſingle hawl, your ſucceſs muſt be much " greater." The hungry wolf liſtened with avidity, thanked his benefactor, and in a few moments placed himſelf in a fiſhing poſition, with his tail in the water; where, notwithſtanding the intenſe cold, he remained without motion for a conſiderable time; expecting to find by the encreaſing weight, the promiſed indications of his ſucceſs. At length, ſuppoſing that his feeling was deſtroyed by the extreme cold, he reſolved to ſee what he had caught: when to his great ſurprize, he found the hole entirely frozen over; and his tail ſo firmly encloſed in the ice that all his efforts to diſengage it proved abortive. Every moment the effect of cold and hunger was decreaſing his force, and adding ſtrength to his fetters and the jeſts of the fox ſtill added to his tortures. In the morning the countrymen arrived: who ſeeing the bones and ſcales of the fiſh, which had been ſcattered by the fox, and catching the wolf as it were in the fact, diſpatched him with their hatchets, and after unprofitably drawing and reſetting their nets, dragged the carcaſe of the wolf to the ſhore. The fox with the fleſh of the wolf and his ſtock of fiſh, lived luxuriouſly for ſeveral days, but the vigilance of the countrymen now awakened, prevented his catching any more fiſh. He had, however, other reſources; he had already picked up ſome ſtraggling geeſe and outards, and had more than once viſited a rooſt. But fearing the noiſe might alarm, he made a ſafer attack upon the ſtore-hut, where the proviſions for the winter were preſerved in a frozen ſtate; and continued to live plentifully till approaching one night with his uſual caution, he obſerved a man on the watch. The next day he invited a couſin of his friend the deceaſed wolf, to partake of the fare he had left, and having excited rather than ſatisfied his appetite, told him how he came by his dainties, and as ſoon as the watch was ſet the next night, having offered his ſervices as a conductor, led the wolf to the opening of the hut, and retired. The alarm was quickly given, the opening was cloſed, and the howls of the wolf ſoon ſatisfied his conductor that his credulous friend was no more. Conceiving they had diſpatched the marauder who had ſo long treſ-

paſſed

treſpaſſed upon them, the good people relaxed their vigilance, and the fox found means to renew his depredations. He continued them till the diminution made in ſeveral heaps of proviſions told him that new ſuſpicions muſt ariſe to provoke new vigilance. Abandoning this ſcene therefore, after picking the bones of the wolf, he purſued his journey without any adventure till he overtoook on a beaten road, a machine as large as a common wigwam; drawn by a number of horſes, and conducted by two men. So ſoon as he obſerved the men advance before, he took the opportunity of ſlipping behind and leaping into he waggon. There he lay perdu, the remainder of the day, feaſting, and, when the night cloſed in, collecting thoſe articles which were moſt to his taſte, dropped them down gently one by one upon the road. Satisfied with his ſelection he finally leaped from the waggon himſelf collected his ſcattered booty, and retired to a place of ſafety. He repeated this practice ſo often, that the men who conducted the teams, ignorant of the thief but reſolved to be on their guard, cloſed up their waggon in ſuch a manner that it was impoſſible to gain admittance. He then bethought himſelf of the following ſtratagem; he advanced by a bye way to a conſiderable diſtance before the team, and having rolled himſelf in the ſnow, filled his mouth, ears, and noſtrils, with blood, which he drew from a freſh wound in one of his legs, he laid himſelf down in the track where the waggon was to paſs, retaining his breath, cloſing his eyes, lolling out his tongue, and exhibiting every other ſymptom of death. "A lucky chance," *cries one of the countrymen,* as the waggon approached the place, "A grey fox dead, we will fling him "into the waggon, and take off his ſkin when we ſtop to feed." The grey fox played his part ſo well that he created no ſuſpicions, and in a few moments found himſelf depoſited agreeably to his wiſhes. As he knew this was the laſt time he could poſſibly gain admittance, he made a moſt provident uſe of the occaſion, and effected his eſcape juſt before the waggoners ſtopped to bait. Finding the dead fox gone and their proviſions plundered, they were filled with aſtoniſhment, and after many wild conjectures, concluded this to be one of *Machi-Manitoos* frolicks. The

ſtore

ſtore the fox had got, enabled him to live well for a whole moon. He then told his ſtory to one of his friends the wolves, and finding his reſources nearly exhauſted, encouraged the wolf to adopt the ſame expedient. The wolf was eaſily perſuaded; he lay down perſonating death in hopes of a rich recompence; when the waggonners forewarned, obſerving him almoſt in the ſame ſpot where they had been impoſed upon by the fox, ſevered his head from his body, as a juſt puniſhment for his intended fraud, and as his ſkin was of no value, drove their team over him and left him. The fox waited till the road was clear, ond then drawing the body aſide as his perquiſite, reſorted to it from time to time to ſupply his neceſſities. Obſerving, as he paſſed along on his road homewards, a hollow tree, where he had reaſon to believe there was good ſtore of honey, he addreſſed himſelf to a hedge-hog fortunately at hand; and expreſſed his wonder that he whom the great ſpirit had armed with a thouſand prickles, to defy a thouſand ſtings, ſhould ſuffer ſmall bees to eſtabliſh hoards as it were in defiance under his noſe. The porcupine felt the inſult, briſtled up his quills, and was ſoon introduced by the fox into the hollow tree. The nation was immediately in arms. Every warrior ruſhed forward to puniſh the invader. The remoteſt inmates haſtened to the ſcene of action. While the conteſt was yet undecided, the fox ſeizing the moment of uproar, pierced the bark on the ſide oppoſite to the opening, and carried away unperceived in ſecret triumph, the prize they were buſy fighting for. Proceeding with his treaſures, he was ſeen and envied by a young fat bear, whoſe inexperience was equal to his love of honey; "couſin ſays the fox I have no honey to ſpare, but if you follow me and venture for it, you may have your fill". The bear followed him to the bottom of a high and ſteep cliff. There ſays the fox is a rich treaſure pointing to a waſps neſt of great ſize, which was ſuſpended from the rocks near the top of the precipice, but you have neither agility nor courage to attempt it. The bear piqued at being thought ſluggiſh, inſtantly clambered up a tree, one of the branches of which approached the cliff and flinging himſelf with violence againſt the neſt, which he grappled with his paws, diſengaged it from its faſtenings, and fell with

with it to the ground. Ten thouſand waſps immediately attacked him; his howls re-echoed from the rocks, and alarmed the foreſt; the ſtings acutely piercing his bruiſed body, infuſed their poiſon into his veins, and he was ſoon numbered among the foxes victims. The fame of this exploit ſpread through the foreſt, and at length came to the ears of the panther, who invited himſelf to eat ſhare of the bear. Brother ſays the fox, who did not much like the looks of his gueſt, "I have a nobler prey in ſtore "than a bears cub, one worthy of you; a young horſe highly fed that "lies dead in the paſture, but ſo near his maſters habitation, that if we "attempted to eat him where he lies, we ſhould be obſerved: I endea-"voured laſt night by tying my tail to his, to drag him into a ſafe place "in the woods, but after nearly pulling off my bruſh, I was obliged to "deſiſt. Would you but lend your tail for ſuch a ſervice, a tail fitted by "its length, its ſtrength, and the pliant joints at its extremity for pow-"erful exertions, we ſhould enjoy a feaſt in comfort, which now only "excites envy." The panther yielded to the inſtances of the fox, and was led by him to a ſavannah where a horſe lay extended on the graſs. The panther turning his hinder parts to the horſe without much obſerva-tion ſuffered the fox to proceed, who having tied the tails together in ſuch a manner, as that no force could looſe them, cried out to the panther, now brother my work is finiſhed, yours is to begin. The panther ſet him-ſelf to pull with ſuch effect, that he dragged the horſe ſeveral paces. His violence was ſuch that it awoke the horſe, who had been all this time faſt aſleep. The affrighted animal finding himſelf reſtrained, was in an inſtant on his legs. The courſe of things was quickly changed. The horſe galloping at full ſpeed, now dragged the panther, at every turn laſhing him with his heels. The aſtoniſhed panther writhing round to ſeize the limbs, and flanks of the horſe, at once terrified and provoked his antagoniſt, and expoſed himſelf to gaſhing wounds. At one moment his loins were aſſailed by the battering hoofs, at another his head and twiſted folds of his neck. His paws would ſometimes graſp, and his jaws encompaſs the hams and legs of the horſe, but the horſe's briſk and bound-ing movements varying every moment, ſoon diſengaged them from the

graſp. The conteſt was long though unequal. The panther that never yields, ſupple, fierce, enduring, all over full of life, ſeemed to revive the combat after the daſhing ſtrokes of the horſe, appeared to the have compleated his deſtruction. The fox, at length, having, by an unuſual noiſe, turned the courſe of the horſe among ſome rocks and trunks of fallen trees, the repeated ſhocks and lacerations to which the panther was thus expoſed, extinguiſhed all remaining ſparks of life. The grey fox proud of his exploits, invited the red fox who was juſt then returning from his expedition to feaſt on the fleſh of the bleeding panther. The red fox complied, reſerving ſome better food which he had brought with him, for a time when there would be no invitations. Still preſerving his advantage over his ancient ally, well knowing that whatever pretentions to ſuperiority his friend might have among the other tribes, he could never rank high in the nation of foxes.

Section iv.

AN INSTRUCTIVE FABLE OF THE INDIANS.

The wolf, glutted with the blood of the dam, ſpared the fawn for a time. It was of a very tender age, and milk-white; He was diverted by its innocent ſports, and ſoon became ſo dazzled with the beautiful whiteneſs of its ſkin, that he wiſhed for nothing ſo much as to exchange his wolf's garb for a coat of the ſame colour. He communicated his wiſhes to his uncle the fox, who aſſured him, that at the expence of a little pain, the thing was eaſy; he had only to ſet fire to the trees, which the laſt ſtorm had blown down, and ſo ſoon as the flames were at their height, paſs rapidly from one end to the other, between the rows, and he would certainly come out milk-white. The wolf, deſpiſing the pain, got every thing ready; but from his eagerneſs to improve his beauty, having begun to run the gauntlet before the flames

flames had arrived at the fox's pitch, he came out at the further end neither milk-white as he expected, nor ſcorched to death as the fox expected, but half ſuffocated, and without a pile of hair. The fox who, while the buſineſs was depending, had been employed in ogling the fawn, as ſoon as he ſaw his nephew appear not above half roaſted, thought it a convenient time to decamp. The fawn, caught by the kindneſs of the wolf, omitted to improve a thouſand opportunities which the wolf's weakneſs afforded her, to effect an eſcape. The moons kept their pace, the wolf gained ſtrength, the fawn grew in ſtature, and their confidence in each other encreaſed. The wolf's friends obſerving the fawn's growth, and the wide range he permitted her to take, taxed the wolf with his imprudence. "Do you imagine," cries the wolf, "I am weak enough to think that this fawn which I have reared up to deer's eſtate, in habits of obedience, will after ſo "much experience of me, dare to play tricks? your fears make you "feed upon half-grown ſkeletons, and tremble at ſhadows. I judge better; "If I let a day paſs, after this rawboned fawn ſhall have added fleſh "to ſtature, then impeach my wiſdom." The wiſhed-for day at length arrived, and all the beaſts and birds were ſummoned to partake of the wolf's feaſt, the fox alone excepted. The wolf conſulted them about the diſtribution of the parts. To one the tongue was aſſigned, to another the heart, to another the hoofs, and by common conſent the dung was allotted to the turkey-buzzard. The deer alarmed at the debates, feeling her ſtrength, and recollecting the fate of many a hind and Caribou of her own plump qualities, ſuddenly betook herſelf to flight: and juſt as the council had completed the diviſion of her limbs, the news was brought that ſhe had been ſeen uſing them very nimbly in bounding acroſs the plain, and was at that moment entering the woods. "She is taking her accuſtomed range," cries the wolf," it is her daily practice, ſhe will preſently return." The panther adviſed ſpeedy meaſures, and offered his ſervices; the bear and his friends were afraid to truſt him; the hare took the fearful ſide. Thus, while the wolf indulged his hopes, and others their jealouſies, the time for an effectual

purſuit was ſuffered to paſs unimproved, and the gueſts diſperſed growling and hungry. The wolf recovering from his dream, at length hit off the ſcent, and ſet himſelf, in good earneſt, to recover his prey. He proceeded without coming to fault, till he arrived at an extenſive clearing in the woods, where the men were employed pitting their corn. Forgetting that his depredations had made them his enemies, he preſumptuouſly ſolicited the good offices of theſe men to diſcover the deer, which they had the moment before hid in one of the pits, for the purpoſe of fruſtrating his purſuit. The advice he received from them his confidence led him to adopt, and, of courſe, he was led aſtray. The white deer refreſhed, and honeſtly counſelled, proceeded through a ſafe tract of the foreſt; and having arrived at and croſſed a rapid river, poſted herſelf upon an overhanging cliff on the oppoſite ſide. The wolf, after prowling long in vain, was at length brought to his ſenſes, and now reſolving to purſue the very oppoſite path to that he had been adviſed to take, again fell upon the ſcent; and urged the chace with ſuch ſpeed, that he reacbed the bank of the river directly oppoſite the white deer's cliff, before ſhe had quitted her ſtation. Her image reflected from the cliff, realized the object of his purſuit. The curling motion of the waters, transferred by him to the reflected image, he miſtook for the diſtortions of laughter. Inflamed by the ſuppoſed inſult, aſhamed of his paſt errors, and reſolved now at length to preclude all poſſibility of eſcape, he plunged headlong into the water, graſping the ſhadow of the deer already devoured in imagination. A pointed flint concealed under the ſurface, received the whole weight of his deſcending fury. Stunned by the ſhock, he was incapable of reſiſting the force of the current, which ſoon ſwept him down the neighbouring rapids, and relieved the trembling fawn from her enemy, at the very moment of his moſt determined vengeance. The white deer departed from the cliff, ſecure from immediate danger, yet ſolitary and friendleſs: but ſoon after, taking ſhelter under the branching antlers of a young male of her own ſpecies, ſhe exchanged the fawnings of the wolf, for the endearments of a protector.

SECTION V.

FABULA QUÆDAM INDORUM.

In oris Ontario finitimis, juxta promontorium, iſthmi ſpeciem exhibens, quinque fratres ex gente Miſſiſagum orti, caſtra juncina poſuerunt. Conjunctiſſimi fratres, fratris natu maximi conſiliis utentes, qui, ut annis, ſic famâ ſapientiæ antecellebat. Iis nec boves campeſtres*, nec damæ epulas, ſed muſquoſæ† et rari piſces, durus victus. Regiones ultra iſthmum poſitas cæteris penetrare cupientibus, frater dux, Machimanitoolim propitiato inſtructus, copiam eundi recuſabat; regiones lætas, equidem, ſed pericula certa demonſtrans. Tandem, illo abſente, e fratribus duo, prædam quærentes, ſcopulum in promontorio ad finem terræ poſitum, excelſum, ſpeculatorium, conſcenſi, novam regionem oculis percurrunt. Secura omnia vident; delicias certas, famam periculorum mendoſam judicant. Caute auribus erectis, terras prohibitas invadere conſtat. Nec mora, tranſgrediuntur limitem. Illic viæ patentes, nec inſidiis infeſtæ, pampinis veſtita nemora, fontes, opes apum, mintamina,‡ damarum armenta, ubique ſpectantur; nec deſunt caſtorum veſtigia, nec hoſpitium deeſt: nam eis hæc ſtupore quodam animi ſpectantibus apparet fœmina, regionis domina, quæ blandiſſime novos hoſpites aggrediens, manu porrectâ ſignum dabat amicitiæ. Erat autem forma, pulcherrima juventutis donis florens, benevolentiæ indiciis inſtructa, dulciſſimi amoris ridentibus oculis diſpenſatrix. Timori nullus locus, incaluere juvenes, atque appropinquabant. Monitus verbis, junior fratrum é locis ſtatim recedit, juſſus poſtridie ſecretis viis in felicem regionem redire. Abiit amore captus, miſer, dulcem ſibi reditum ſpectans. Frater autem felix reginam adit, affatur; et circumdatus teneris formoſæ lacertis, viciſſim amplectitur, et ad amoris ritus ſe parat. Exquiſito quodam voluptatis ſenſu hactenus a juvene inexperto, celebrantur

* Buffaloe. † Muſk-rats. ‡ Indian corn.

ritus. Sed nova amoris conditio, nam figitur amplexus recedentis juvenis, qui à vi quadam ignota ſentit ſe teneri et attrahi. Corpus autem medium et cætera membra, in membrum illud incluſum transfuſa et ſenſim transformata, in ſedem fœmineæ voluptatis tranſeunt, et reconduntur; et recondita non redeunt, ſed corpus fœminæ totum virum pedetentim abſorpſit. Perit juvenis; nec vox nec forma manebat. Sed, res prorſus mirabilis, ex pabulo novo corpus fœminæ nec grandior nec auctior.

Poſtridie qui lugens evaſerat e ſedibus vetitis frater, redibat gaudens. Ruit in delicias. Commiſſo prælio amoris, quæ fratri, eadem gaudia, victo eadem fata. E fratribus tertius qui pro ſuis timens, promontorium tranſvectus eſt, luit pœnas audaciæ. Quartus etiam, qui temerè deſiderio fratrum motus, iſthmi regiones invadere auſus, idem imprudentiæ fructus. Paucis ab hinc diebus, frater natu maximus domum redux, extinctos focos, deſertaque caſtra, veſtigia fratrum plurima invenit, recentia nulla. Audaciam et novitatis ſitim cauſas mali ſuſpicat; certum ſe reddere optans, donis placaturus, domum Machimanitoi* petit conſultor; qui

* The different nations of Indians aſſign different ſituations to this formidable manſion. The Miſſiſaſki, who are the heroes of this fable, have fixed it in the crater of a volcano, ſituated about midway between Niagara and Toronto, ſuppoſed to be about fifteen or ſixteen miles diſtant from lake Ontario, in a difficult tract of country, known only to the Indians. The exploſions of this volcano continued for many years; a gentleman, now one of his majeſty's ſupreme Council in upper Canada, who has a houſe upon the little lake, near the road to Toronto, informed me that the exploſions, repeated three or four times a day, and ſometimes oftener, gave ſuch a ſhock to the air, that the China upon the ſhelves, and the furniture of his houſe often ſhook violently. Brandt the Indian chief, compared the noiſe to the diſcharge of a battery of heavy cannon. The exploſions have ceaſed ever ſince the earthquake, which was felt ſome years ago, and which deſtroyed one of the cliffs, of Stedman's Iſland, that ſeparates the two falls of Niagara. The Indians have an invincible objection to conducting any ſtranger to this ſpot. Brandt, though poſſeſſing influence enough to be choſen chief of their nation, being himſelf a Mohawk, has often as he told me, ſolicited this in vain; they believe, that the evil ſpirit would follow the conductor, with his ſignal vengeance, and perhaps exterminate their whole nation. Such is Indian ſuperſtition! and ſtrange to tell, there indubitably exiſted a volcano, for a ſeries of years, in a ſtate of exploſion, in the center of his Majeſty's poſſeſſions in Canada, which none of his ſubjects have ever yet been able to explore, ſo as to aſcertain its exact ſituation.

qui propitius quærenti occurrit. Ex illo ruinam domûs extinctoſque fratres lugens audit, nec narranti deeſt miſericordia. Spem vindictæ, Manitous, remedium doloris inſpirat; atque telum ingens, invictum, quod potentiſſimum habuit, in corbe magno ex viminibus contexto, repoſitum, præ ſe ferens, in terras infeſtas, ſupplice ſubſequente, hoſtili hocce apparatu inſtructus, citato pede contendit. Vidit nec erubuit cordata fœmina, nec magnificum malum evadere tentavit; ſed novis artibus, æqualem ſeſe preſtituram novo huic bello confidens, fortiter ſe vulneribus expoſuit. Loco ſtat firmus Manitous, et ſic impetum reginæ, quæ ſaltu pedibus corbe dejecto, in telum ruebat, excepit. Illa per aëra ſublata, ſuſpenſa, et uſque ad cervicis nexum et medullas penetrata, non penitus transfixa, inter voluptatis et cruciatus limites diviſum habuit imperium. Per decem dies noctesque, terra, intacta regina puncto ſuſpenſorio agitata et circumvoluta, teli injurias ſuſtinuit. Undecimo autem die mane tentigine et impetu et vulneribus, oppreſſis viribus, laſſata, pœnas luens libidinis, vitæ expers, in terram occubuit. Sed nec in illa gens tota periit: defunctæ nulla proles, ſorores ſuperſtites. Laſcivas non terret ſors ſororis, Juvenes cavete.

Such are the amuſements of men, whom ſome have been led to conſider, as limiting their pleaſures to the gratification of animal appetite, and incapable of mental enjoyments. Whether the models upon which the Indian imagination works, have been drawn through circuitous channels, from more refined ſources, I cannot with a poſitive certainty aſſert or deny. My firm conviction is, that their tales and fables, and the whole play of their fancy, are original.* The power of inventing and embelliſhing

* Mr. M'Ilvray and Mr. M'Kenzie, who have reſided many years among the north-weſtern Indians, aſſure me, that the paſſion for fictions and tales is univerſal among all thoſe tribes. Though, from their accounts, I am induced to conclude that the imagination is leſs cultivated, and its productions more rude and monotonous, than among those Indians, who acquire ſubſiſtence with more eaſe, and inhabit a more genial climate. Theſe gentlemen are two of the partners of the Canadian north-weſt company, who not content with having already enriched geography by important diſcoveries, have lately added

embelliſhing fictions among them, ſtamps a character upon the individuals who poſſeſs it, even at this day, not unlike that of the minſtrels and early poets. In the Miami nation there is a chief ſtill living, who bears the name of the fabuliſt, (literally the lying chief,) from his excelling in works of amuſement and invention. The ſubjects, the texture,

added a noble appendage to their eſtabliſhment as Indian traders, an aſtronomer and geographer, furniſhed with fit inſtruments, and attended by proper aſſiſtants. Mr. M'Kenzie as one of that company, explored the great northern lake called Slave-Lake, by Hearne confounded with the Arthapeſco, and deſcending from thence, by a river, which will ever bear his name, followed its courſe, uninterrupted by falls, for a diſtance of ſeven hundred miles down to the northern frozen ocean. Two years afterwards, taking his departure from his eſtabliſhed winter ſtation, on the river of Peace, one of thoſe which fall into the Arthapeſco river, he proceeded aſcending the ſtream toward its ſource to the great weſtern chain of mountains, from their ſparry rocks, called the ſtony mountains; and tranſporting his canoe and inſtruments acroſs the ridge, deſcended into one of the ſtreams on the weſtern ſide, which conducted him into a river of conſiderable magnitude, running in a ſouth-weſt direction. This he followed for many days, but finding from its courſe, and the information of the Indians, that it would carry him ſo far to the ſouthward, before its diſcharge into the ſea, as to render his return before the winter difficult, he laid up his canoe, deſerted the river, and proceeded with his party, conſiſting of one European, ſix Canadians, and two Indians, by a direct weſtern overland courſe, through the territory of ſome very troubleſome native tribes, till he arrived, the firſt who had traverſed the continent of North America, on the ſhores of the Pacific ocean. About the ſame time that Mr. M'Kenzie repreſenting a company of Britiſh Merchants was employed in deſcending the great river I have mentioned, from the interior; Captain Vancouvre in the execution of his Majeſty's magnificent plans for acquiring a knowledge of our globe, was entering it from the ocean. This is the Columbia, by the Indians called Tacoutch river, whoſe embouchure lies nearly in latitude 46, and which perhaps pays a larger tribute to the Pacific than any other American river. I have in my poſſeſſion the obſervations of latitude and longitude, made by Mr. M'Kenzie, at and after his departure from Peace-River; I have alſo heard him relate, with that modeſty which ſo much diſtinguiſhes him, the particulars of his difficult three month's route. But I refrain from anticipating by more minute details, that account which I have much urged Mr. M'Kenzie to give to the public; and which will come more naturally, and with a greater intereſt and effect, from his pen, the pen of a diſcoverer.

Since the above note was read at the Academy, I have ſeen the publication of Mr. M'Kenzie's work announced.

ture, the manners, the images, the leſſons taught, all conſpire to ſhew that their fables and tales are of native origin; and the naiveté, fineſſe, and ſpirit with which they are told, ſtill more forcibly prove them to be the ſpontaneous productions of the ſoil. Wherever any alluſions are made to the cuſtoms or inventions derived from the old world, they are decidedly to ſuch only as every Indian may be acquainted with, either from obſervation in the European ſettlements he has viſited, or from the report of the travellers of his nation.

For theſe and other Indian productions, I am indebted to interpretation. It was always made in the preſence of my friendly chief, and immediately after his narration; and I have this intrinſic evidence of its fidelity, that he took back the ſtory from the looks and geſtures of the interpreter, as I often anticipated its general features and the characters introduced, from his manner of telling it. The interpreter was the chief's nephew by adoption, beloved as a ſon, born of European parents, taken from the weſtern ſettlements in one of the Indian war-incurſions, educated among the Indians, uſing their cuſtoms, and excelling in all their exerciſes and ſports, till chance brought him into an engagement where the party of Indians he fought with, were oppoſed to a body of militia commanded by his elder brother; who with a rifle ball ſhattered the arm of his Indian adoptive brother, fighting by his ſide. Learning from a priſoner the nearly tragical ſituation he had been placed in, he left the Indians during the continuance of the war, to return in times of peace, in a character which puts it in his power to exerciſe his benevolence towards them more extenſively, than if he ſtill wore the Indian dreſs. Mr. Wells, in this account of his connection with the Indians, will recognize his own communications.

SECTION VI.

SOME IMPERFECT STRICTURES ON INDIAN LANGUAGE.

The Indian languages, ſuch at leaſt as I have heard ſpoken, are pleaſing to the ear. The Algonkin, uſed by various nations, from the coaſt of Labrador to the country of the Chipaweyans, (Hearne's) northern Indians, including the Caniſtino tribes, and many to the weſtward of the great lakes, is perhaps the moſt poliſhed, as it is the moſt generally ſpoken. This language is copious, and poſſeſſes all the qualities that one wiſhes for in ſpeech;* from the lips of the women, in their

* An attention to this and to other native languages, would, I think, have prevented many conjectural derivations of names, and many apparent miſtakes which Europeans have fallen into. As this language prevailed on the Labrador ſide, ſo I find many traces of it in the names of places, far on the other ſide of the St. Lawrence; and even in the united ſtates. The inhabitants of the Atlantic coaſt ſpoke this language, as I have found by various proofs. Mahingan or *Wolf-Iſland* in the diſtrict of *Maine*, a name ſtill retained, is Algonkin. Caſko Bay, in the ſtate of New Hampſhire, derives its name from the ſame ſource: *Caiſcou*, in Algonkin means *Herring-Bay*, for *iſk* ſignifies *a herring*, by the addition of *u* it becomes a verb, *iſku*, which ſignifies *herrings abound;* and *ka* or *ca* prefixed, as in the Greek, expreſſes *the place where herrings abound:* a deſcription which is true of that delightful bay at this day. *Kenebeck river* in the ſame diſtrict, is the river of ſnakes, for *Kenebec*, in Algonkin, ſignifies a ſnake. Up this river was the the great paſſage for the Indians into *Canada*, through a lake which lies between its ſource and the *Chaudiere*, that falls into the *St. Lawrence.* The real name of this lake is *Mikantic*, or Paſſage-Lake, from *Mikan* a paſſage or way, marking its ſituation and uſe; now called without meaning, *Megantick*, as *Miſſiſconi* river and bay, *Miſſimiſconi*, every where blood, from being the ſeat of the wars between the Iroquois and Algonkin tribes, always hoſtile, have their name replaced in the laſt Engliſh map, by one utterly inſignificant. *Bik*, *Rock-Iſland*, in the river *St. Lawrence*, ſtill retains its name. *Quebeck*, at firſt better written *Kebek* retains its name a little diſguiſed. The diſtinguiſhing feature of *Quebec* is the rocky cape, called *Cape Diamond*, by a late traveller ſtated to be a thouſand feet high, but which is in

their common intercourſe and diſcourſes, it ſeems a continuation of vocal ſounds, very little broken by conſonants, and is breathed with a melody and

in reality, by juſt meaſurement, four hundred and fifty. Now *Kiſkebik*, in the language of the Algonkins, the inhabitants when the Europeans firſt invaded, ſignifies the *rocky cape on the river*, a picture in a word. How the learned miſſionaries, who have been put to ſuch ſhifts to explain the name of *Quebeck*, overlooked this obvious origin, it is difficult to ſay. When I mentioned this derivation, and the only objection to it, the ſuppreſſion of the firſt ſyllable, to my friend Pere Le Clere, he told me he thought *Quebeck* had eſcaped very well, for that in the neighbourhood of the lake of the two mountains, there was a place called in Indian *Kunzunk*, or the fiſhing place, which the French had changed into *Quinze-Chiens*. Pere Charlevoix has expended much fruitleſs pains in inveſtigating the origin of the name *Iroquois* given to the five nations. If he had conſidered that the French, who gave them that name, firſt ſtopped at *Quebeck*, and probably took the names and deſcription of the Indians on the upper part of the river, from the Algonkins they met with below, he would have found a natural ſolution of his doubts. *Iroquoteſi*, he is an *Iroquois*; *Iroquootachimen*, he ſpeaks *Iroquois*; ſuch were the anſwers of the Algonkin Indians, to the queſtions put to them by the French explorers, relative to their neighbours the five nations. Such is the language of the *Montagnois* Indians on the *Saguenay* river, below *Quebeck*, at this day. For explaining the name of *Montreal*, recourſe muſt be had to the *Iroquois*. *Ononto* in their language ſignifies a mountain, the particle *io beautiful* being added, makes *Ononthio* the beautiful mountain. But *Ononthio* figuratively uſed is alſo the name of *a great chief* or *king*. The French tranſlated the name, but adopted part of its original and part of its figurative ſenſe in their tranſlation, ſo as to make it *Mont-real, the Royal mountain*. The *Ohio* takes its riſe in the *Seneka*, (an Iroquois) country, and bears an Iroquois name. *Ohio!* is an exclamation which ſignifies *Lo beautiful!* We have preſerved the original name; the French have tranſlated it, for they call the river *la belle riviere*. The Iroquois language ſeems to give a rational origin to the name of *Canada*. *Scanada* ſignifies a lake or *place covered with water*. When we recollect that this country furniſhes a water communication with the ſuperior lakes, by *Niagara* and lake *Erie*; another by lake *Toronto* and *Machidack*, and a third by the great *Utawa* river, and the lake of the *Nipicinini* or watermen. When we obſerve how the ſpace between *Ontario* and the *Utawa* river abounds with ſmall lakes: when we find to the north-eaſt of the *St. Lawrence*, lakes and rivers innumerable communicating with its waters by ſhort portages: when we ſurvey the lands on the ſouth-weſt of the *St. Lawrence*, held by the French as part of ancient *Canada*: where the *Oneida*, the *Onondago* the *Cayuga* and the *Seneca* lakes form a chain of water communications, while lake *Champlain* and its bays, and the *Chaudiere*, the *Saguenay*, and many other rivers and lakes, open the country nearer the ſea. It does not ſeem extraordinary that this ſingular country, every where permeable by canoes, ſhould be called *the country of waters*.

and ſoftneſs not unlike the ſweet low notes of birds. In the mouths of the men, it commands a compaſs of the wildeſt variety; as if they had followed the courſe of their own great rivers, copying as they advanced, the liquid ſounds of their ſmooth ſwift waters, their murmurs and broken noiſes, the hollow ſwell of the ſurge, and the reſounding of the cataract. In reality, their deſcriptions and animated diſcourſes, borrow correſponding expreſſive tones from all that ſpeaks forcibly and feelingly in nature; and if my conception be right, the Greeks themſelves can ſcarcely furniſh any thing more ſonorous, nor the Italians more ſoft. I wiſh I could make the Indians here ſpeak:* if I could, I am perſuaded

I prefer this derivation to the laboured attempts to derive its name from the Spaniſh. *Capo di Nada*, *Cape Nothing*, ſay the learned miſſionaries, is the origin of the name of *Canada*. I have here interpoſed ſome derivations from the Iroquois, whoſe language and the allied tongue of the *Hurons*, form the only interruption to the dominion of the Algonkin, in the direct line of aſcent from the coaſt by the way of the lakes, into the interior. Above lake *Ontario* we find the wandering tribe called Miſſiſages, properly Miſſiſakis, which ſignifies *the diſperſed over the land*, the French, I believe, called them *gens de terre*: the famous iſle of *Michilimakina*, literally *the great Turtle*, from its reſemblance to a floating turtle: lake *Michigan*, or the great lake: the *Outagami*, or *Fox* river: the *Ilinois*, or the river of *the men*: the *Miſſi-ſipi* or *wandering river*, or the *Miſſi-ſipi*, *Turkey river*, from *miſſiſſié* a wild turkey, which there abound; or *Mitchi-ſipi*, *the great river*, the common Indian name: the *Malomini*, or *wild rice* nation, from *malomin*, wild rice, which abounds in their country, improperly called by the French folles avoines, *the wild oat* nation, and in our late beſt maps, called *Monomonis*, improperly, alſo, as I conceive. Above Lake Superior we find *Nipigan*, the clear water lake, or the ſleeping or ſmooth lake, or perhaps the lake of death: for *nipi* ſignifies water, *nipa* ſleep, and *nipe* death. *Mitigan*, properly tranſlated the lake of the woods, from *mitig* wood; and the *Winipi*, called *Winipig*, which receives the waters from the ſtony mountains near the *Pacific*, to deliver them to the fetters of the frozen ſea *of Hudſon*; and which, in the language of the Algonkins, near the Atlantic, is one of the names for the ocean.

* Were I called upon to give examples of French or Italian poetry, without recurring to their poets, I ſhould recollect the fate of the Ermenonville Engliſh Inſcriptions, and the French verſes of the Germans, and at once decline the taſk. The Indian lyre is yet unſtrung: how then attempt to gueſs at its muſical compaſs, or diſcover its poſſible tones? Conceiving they may ſerve to gratify curioſity, I ſet down here ſome

perſuaded I ſhould eſcape the ordinary cenſure, that unqualified praiſe is the offspring and betrayer of ignorant admiration: but it is impoſſible

ſome lines which I wrote in Canada, not as Indian poetry, but as an arrangement of Indian words, with *ſome regard to meaſure*, which will, at all events, furniſh the ground-work for a few remarks on the language. I have ſubjoined the import of the words in the order in which they ſtand.

Kinoze Niagara, kes kiſis, saisaſsang
Sublime Niagara your father (is) the ſun, lightnings

Mingse, mochikindam, nipagan kisanike;
Impetuous, exulting, your bed excavated;

Kich-kichi-gami sinenti Chinquichinaban.
The great ocean therein laid her down.

Kin oguin tapia, ki tapi Oguin Awanek;
Your mother ſhe is, you are the parent of exhalations;

Kineio Mindokanek saſſeiak Konia Kijik
Your dews ſhine the ſilver of heaven;

Seguis ki Animiki, gai ſakia ki Onagwan.
Fears you the thunder, and loves you the rainbow.

The chaſm at Niagara, the ſubject of the above lines, which receives the waters of four immenſe lakes, in its abyſs, at firſt ſight ſtrikes the imagination as the ſtupendous work of ſome cauſe ſtill in operation, manifeſting its powerful agency by the vibrations of the earth, and the continued concuſſions of the air. The vapours and exhalations of the tumultuous ſea buried in the abyſs, collecting in volumes beneath, and aſcending from the chaſm in fleecy purity, cloathed with light, as it were in a ſtate of ſplendid reſurrection, exhibit dazzling pictures to the eye; and as they riſe into the higher regions of the atmoſphere, diſplay the moſt beautiful work of ſecondary creation, the formation of clouds: which ſlowly ſwelling with the vapour, now almoſt aerial, after lingering for a time over their ſource, at length gradually break the ſilvery filaments which held them, and are drifted into the expanſe, making way for ſucceſſive and ſtill ſucceeding creations; thus peopling ſpace with form, and decorating the ſtarry heavens with ſubordinate ſplendors. Theſe gave the firſt awful and ſublime impreſſions, I was conſcious of in viewing Niagara. For a moment the cliffs, the falls, the vapours, the clouds, the illuminations, the thunders, ſeemed to me one harmonious accord of blended pictures and ſounds, manifeſting and proclaiming aloud, in the colouring and language of nature,

ble to perſuade an Indian to repeat deliberately, ſentence by ſentence, and word for word, thoſe compoſitions which his rapid imagination bodies

nature, "The heavens and the earth are indiſſolubly connected; theſe are their bright "bonds; behold the fountain of the clouds, here the ſecrets of creation are diſcloſed, the veil is withdrawn." Till the firſt ſolemn and commanding emotions are paſt, the mind is too full of the effect to paſs with a capacity of enjoyment to the details. Curioſity muſt be ſuſpended; the ſcene muſt be abandoned and reviſited again and again, before you are left free to analyze it, to ſeparate the awful from the magnificent, and to contraſt the beautiful with the grand. At times Niagara ſeems to ſuſpend its operations and to repoſe. Its thunders become ſullen ſounds; its evaporations, ſcarcely ſurmounting its cliffs, fade into air; no dazzling illuminations, no formation of clouds; till again of a ſudden the great work is reſumed, as if the genius of the place were rouſed. Day after day, and let me add night after night, furniſh new and ſurpriſing varieties. Every change in the ſhadows, in the weight of the atmoſphere, in the maſs of waters, in the illuminations of the ſun and moon, ſtamps Niagara with greatly diſtinguiſhed features. For ſeveral weeks I viſited and explored, and almoſt dwelt upon its ſcenes, ſeldom without obſerving ſomething which I had not before attended to, and never for a moment without a rich recompence. But I have wandered to things from words, of which the following ſhort collection preſents many which are harmonious and expreſſive, whatever may be the errors of their arrangement.

Makuá Iſpatina, Inini Saki't Otayna,
The bear the mountain, man loves the peopled village,

Paſſetina Beſheki, gai Sagaegan Wabiſi;
The extended plain the buffalo, and the wide lake the ſwan,

Papimiſſi Omimi, Nanakeeſſi nakema,
Flits on the wing the dove, echo repeats,

Pepezigoganzi tattabbe pimouſſi Popuſqua.
The animated horſe briſkly bounds over the plain.

I ſhall make uſe of theſe *collections of words* to convey by reference a few obſervations upon the nature and ſtructure of the Algonkin tongue. *Note* 1, *Kes* in the firſt line of the firſt collection, is a compound; *es* ſignifies a father, *kes* your father, *nes* my father, *eous*, his father. by the junction of the particles *ni ki* and *e*, properly perſonal pronouns, often uſed as poſſeſſive. *Note* 2, *kiſis* (the ſun) in the firſt line, *debika* ſignifies night, and *debika-kiſis* the moon, the ſun or luminary of the night; hence

kiſis

dies forth, and colours as it were on the wing. If it was attempted, it would probably no longer be the ſame glowing picture. Even their orations,

kiſis is uſed to denote a month, (a moon) as *ɐabikon-kiſis*, May, the month of flowers: The heavens, as the ſeat of the great luminary, are called (from *kiſis* the ſun) *kijik*, a word which occurs in the fourth line: the ſky, as it is the boundary of ſight, is called *iſpimink*, more commonly *ſpimink*, the high bank, or boundary on high, for *iſpi* ſignifies high, and *gamink* a bank or border; and in compoſition the firſt ſyllable *ga* is ſunk. I was pleaſed with the Indian name for the milky way, *Tchipai-mikan*, the way of the dead or departed ſpirits. *Note* 3, The laſt word in the firſt line properly ſignifies *lightning in action*; it is derived from *ɐaſſeia*, which denotes brightneſs. *ɐaſſeiak*, the verb which occurs in the fourth line, is formed from this ſubſtantive, by the addition of the ſingle letter *k*. The changing ſubſtantives into verbs is conſtant; thus *pipoon* ſignifies winter; hence *pipoonichi*, he winters in ſuch a place. *Pipoones* is the plural of *pipoon*; *Mitaſſo pipoones* ten winters, hence *mitaſſo pipooneſſi*, he is ten winters (the Indian phraſe, that is *years*) old; thus making the whole ſentence verbal, according to a fixed analogy. *Note* 4, *Nipagan* a bed, in the ſecond line, this is derived from *nipa* ſleep, *Nipe* ſignifies death. *Note* 5, *kiɐanike* excavated, the verb is *ɐanike*, *ɐanikan* ſignifies a cave, *ɐanac* a canoe hollowed out of a tree. *Kiɐanike* is the paſt time of the verb, formed by adding *ki* to the preſent time; for the paſt time is formed by prefixing *ki* or *gi*, as the future time is marked by adding *ga*, according to an eſtabliſhed law. *Note* 6, *Kichi-kichi-gami* the ocean, in the third line. *Kichi* ſignifies great, *kichi-gami* the great water or lake, and by duplication, according to a fixed analogy, *kichi-kichi-gami* the ocean. *Note* 7, *chinquichinaban* ſhe laid her down; *chinquichin* is the verb, *aban* added makes the paſt imperfect time, (as it is alledged) but certainly a paſt time, according to a fixed rule of inflection. *Note* 8, *Sakia* loves, in the laſt line; this verb illuſtrates a peculiarity in the language. It can only be uſed ſpeaking of a perſon or thing perſonified, when ſpeaking of inanimate objects or animals, the ſynonimous verbs, *ſaghi* or *ſakioo* are uſed. Thus there are two claſſes of verbs of the ſame ſignification to be applied to different claſſes of objects, according to certain fixed rules. *Note* 9, in the ſecond collection of words, *iſpatina* a mountain; this is derived from *iſpi* high: *iſpina* ſignifies to raiſe on high; *iſpitina* is ſometimes elegantly uſed as a verb, to ſay *it mountains*, (it riſes into mountains,) as we ſay it thunders. *Note* 10, *ɯaliſi* a ſwan, in the ſecond line; this is derived from *ɯabi* white; *ɯaban* or *ɐaban* ſignifies the dawn or point of day, and *ɯabano* is the expreſſive name for Lucifer or the morning ſtar. *Note* 11, *papimiſſi* he flits on the wing; *pini* ſignifies a bird, *pimiſſe* (as if it were *piniſſe*) ſignifies to fly as a bird, *animiſſe* to fly on one ſide, *papimiſſe* to fly hither and thither, to ſport on the wing. *Note* 12, *nakooma* ſhe repeats; hence *na-na-kooeſſi* the name for echo, where, by the repetition of the firſt

orations, addreſſed to the repreſentatives of diſtant ſovereigns and ſtates, periſh as originals with the breath that gives them utterance, to live in inadequate tranſlation. The familiar uſe of letters firſt fixes ſounds, by introducing the eloquence of the pen: how then can I exhibit examples of Indian ſpeech? I can form ſome opinion of the elements of which this favourite language is compoſed, for I have collected ſome thouſands of their words; but I know the difficulties of their dialects, and the peculiarity of their idiom too well, to exhibit any thing of my own as *a ſpecimen.* Indeed the attainment of any degree of accuracy or facility much leſs eloquence, in marſhalling the words of an unwritten language, muſt be a work of induſtry long applied, joined to a peculiar talent for the acquiſition of languages. I know enough of the general psinciples of this language, to ſay that it is artificial, governed by eſtabliſhed rules and analogies, ambitious of elegancies, and admitting them. It derives naturally, it compounds forcibly, it forms diminutives, and poſſeſſes the power of verbalizing not only nouns and adverbs, but even ſentences, by the addition of one or two letters. *Miſſi-miſſi, every where, miſſi-miſſité, he is every where; ka-miſſi-miſité, that which is every where, (the being which fills all ſpace.)* In the laſt of which combinations, it is obvious that the *ka* occupies the place of the *to* of the Greeks. I have ſeveral examples of their verbs, which are regularly inflected by prefixed ſyllables and varied terminations, without the aid of auxiliaries. Baron *La Hontan* has given one example in his travels, not complete in all the modes, but the only one I have ſeen in print. He has alſo given a ſhort vocabulary of words, well ſelected, moſt of which are ſtill in uſe, though his book was printed much above

firſt ſyllable, the power of echo ſeems to be exemplified. *Note* 13, *pe-pezigoganzi, pezigoganzi* is one of the names for a horſe. *Pe-pezigoganzi,* the firſt ſyllable repeated, ſignifies a horſe in action; and by the very ſound ſeems to indicate his movements. To theſe very imperfect remarks I ſhall only here add, that this language has a dual voice, and two ſtyles or modes of ſpeech; one vulgar, uſed in ordinary diſcourſe, the other uſed in council, and ſolemn narration, each diſtinguiſhed by its particular words and phraſes.

above a century ago. Carter, in his travels, ſeems to exhibit this as an original collection, for he has tranſpoſed, though he has merely tranſcribed the words, but without informing us that he is a tranſcriber. From his omitting to add to a liſt which ſolicited additions, I conclude that his knowledge of the language was limited. The view given by theſe writers, of the manners of the more civilized Indians, is leſs defective than any I have met with. Whatever paſſes under the eye they have, in general, delineated faithfully. With reſpect to almoſt every other object, it is my opinion that Carter is deſtitute of original merit. Lahontan knew the Indians intimately; he ranks in a higher claſs, and has given ſome inſight into the Indian character, and the workings of the Indian mind. What is ſeen by a ſtranger in a new country, is at the beſt, but a pageant that amuſes. Books and converſation open up the ſcenes, and furniſh new lights; till obſervation by their aids, ripens into knowledge. Among nations which have not the uſe of letters, the perſonal obſervation of the individual muſt derive all its aids from a ſingle, often a difficult ſource, friendly oral communication: accurate and important according to the characters and capacity of the perſons reſorted to; as the reſults muſt prove intereſting, exactly in proportion to the value of the objects enquired after, and their power to gratify rational curioſity.